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THE LARGER LIFE
BY WILLIAM JENNINGS BRYAN

THE VISION FACULTY
BY H. D. C. MACLACHLAN

OUR POLITICAL UNREST
BY ORVIS F. JORDAN

CHICAGO

Topics of the Times

New York may not be so good to its older citizens, but it is kind to its infant population. The big town leads the whole world as a city where private enterprise provides for fresh air homes and outings for the poor children. This year, \$500,000 will be spent in manning, provisioning, and otherwise administering the sixty-eight breathing spots in the state and at nearby sections, where the little tots who now are not infrequently compelled to sleep six and seven in a room, will get an opportunity to expand their lungs in the free air and light of heaven. These fresh-air homes on seaboard and hillside are not, however, the only places where the children may be released from the awful conditions in which their daily lives are spent. Many of these sixty-eight places are supported by private individuals, churches, or societies, whose aim and intent is the alleviation of the infant population. In one such institution alone, the appropriation for the care of children during the summer months has been set at \$150,000. Another such institution, whose province includes convalescent children as well as those who are suffering for want of a breath of air, plans to spend \$50,000 in the summer months on the three homes which it maintains. There are 117 homes and camps maintained by seventy-six agencies which offer recreational opportunities for the summer. The total capacity of these homes and camps is 8,095. The average length of season is about eleven weeks, although some of the homes are kept open six months. The average length of stay per child is a little less than two weeks. The total number of children served last year was a trifle more than 80,000, and with the increased facilities for this summer, it is estimated that fully 100,000 children will be given from a week to ten days' vacation at the seashore or the mountains.

That street-cars can be run successfully on the basis of a three-cent fare is made very evident by a recent report from Cleveland, O. All records of earning under three-cent fare were smashed in that city during May. The report submitted to the directors showed an actual surplus of \$32,000. The book surplus was \$34,000. According to the daily press, even the president gasped with astonishment when he scanned the figures. A small deficit had been expected. The highest previous earnings of the lines in a single month was an actual surplus of \$14,000, made in March. The book surplus that month was only \$23,000. In April, there was a deficit of \$23,000, and a book deficit of \$26,000. May earnings indicate three-cent fare is assured for the rest of the year. The interest fund now stands at \$440,000, or \$140,000 removed from return to the penny transfer charge.

Baroness von Suttner, the peace advocate, now in this country, has issued a printed protest against the "barbarizing of the air" by the military air fleets. She appeals to the nations in the name of common sense and mercy, and in the name of human genius, higher civilization and God to call a conference of the powers to renew The Hague agreement prohibiting aerial war engines, at least to the extent of dropping explosives. Her appeal is signed by many prominent people. Baroness von Suttner emphasizes the fact that the tremendous rivalry for the creation of immense air fleets is of a wholly military purpose. She pictures the devastation which would be caused by the extension of the war zone to the land, sea, and air with dramatic intensity.

China has at last received a big loan and reorganization seems to have been made possible by a complete understanding reached

by bankers representing the United States, Great Britain, Germany, France, Russia, and Japan, to lend China \$300,000,000. Russia joined the five other powers in acquiescing in the agreement, but stipulated a slight change in the original formula. This was quickly accepted by all the powers, including the United States. It is understood that Russia and Japan specifically reserved the right to withdraw from participation in the

loan at any time should they decide their special political interests in China had become jeopardized. Russia and Japan tried to exact an agreement that the loan should not be applied in any way likely to compromise their interests. The four other powers refused to agree to this. It is understood the final agreement was restricted to the financing of China, all political questions as such being left to the powers.

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT. EDITORS

The Vision Faculty

FAITH MAKES THE UNSEEN SEEN. The things that count for most in life are just these unseen things. God is the greatest of all realities, but He is invisible to the eye of sense. "No man hath seen God at any time." The most compelling of all voices is that of conscience—unheard by the physical ear. The most pervasive is that of God's spirit—unfelt by the physical touch. Faith, hope, love, friendship, justice, peace and truth, are ideals—unseen realities.

No man ever handled honor or weighed it in a balance, but it has influenced the course of history more than all the money markets of the world. That which makes home dear to us is not its brick and mortar, furniture and furnishings—not its seen things at all. The unseen presences of its family affection—its common hopes and fears, struggles, defeats and victories—it is these that make it home to us.

It is just the supreme office of faith to make visible and tangible these unseen realities. There are two universes in which men may live, must live, namely, the seen and the unseen, the spiritual and the natural, the temporal and the eternal. One is the universe of present values, the environment of earth, the conditions under which we live and move as creatures of sense and time. The other is the universe of eternal values, the environment of those spiritual realities that alone give worth and meaning to the things of sense.

And the great task of faith is to unify these two worlds. It is the faculty whereby we can live at once in both of them; whereby we can build houses—seen things—to God's glory—a thing unseen; whereby we can make money—a thing tangible—in order to advance the kingdom of righteousness—a thing intangible; whereby we can play our part in the citizenship of earth—a temporal concern—in order that we may receive the freedom of the city supernal—that city without foundation whose builder and maker is God.

Faith sees visions. It is conscious of powers and presences to which the natural man is blind and deaf. It has its transfiguration moments when the gates of the spiritual world are opened and the glory yet to be revealed becomes manifest, palpable. Said his servant to Elisha when the Syrians were besieging the city; "My master what shall we do?" But the man of faith had seen the hosts of God encompassing the city and set for his defense, and his answer was: "Fear not, for they that are with us are more than they that be with them."

That was faith. Faith transfigures the world. It sees things otherwise than by physical sight. It is the poetry of the soul.

As the poet takes the common fact of life—a daisy in the furrow, a beggar by the wayside—and irradiating it with his own spirit of beauty, makes it a new and more living thing for all time to come, so faith takes the same facts—the obscure, ugly, mean facts as well as the grand and beautiful ones—and makes them

shine with an inner light that gives them new meaning and value forevermore.

The brute facts of life are like the stained glass of the cathedral windows by night—a dull, heavy, blind and speechless thing: the same facts irradiated by faith are like that same glass stained with the glory of the setting sun. To the eye of sense this world is a mere stage for the play of soulless laws and forces, brutal in their very inerrancy. To the eye of faith it is a temple of the eternal Love, which counts the very hairs of our heads and lets not even a sparrow fall to the ground "without our Father."

* * *

Yes, the eternal Love is here, could we but see Him. His voice is in the waters could we but hear Him. His footprints are on the "sands of time" could we but trace them. The world is His temple, the soul His inner shrine.

"The drift of pinions would we harken,
Beats at our own clay-shuttered doors.

The angels keep their ancient places;
Turn but a stone and start a wing.

'Tis ye, 'tis your estranged face,
That miss the many-splendored thing.

But (when so sad thou can'st not sadder)
Cry—and upon that so sore loss,

Shall shine the traffic of Jacob's ladder
Pitched between heaven and Charing Cross.

Yea, in the night, my soul, my daughter
Cry,—clinging heaven by the hems;

And lo, Christ walking on the water
Not of Gennersareth but Thames."

The story of Helen Keller, the blind, deaf and dumb girl to whom only one sense was left, the sense of touch, is wondrously revealing. Through the education of that one sense she has learned, if not to hear and see, at least to speak, and to accomplish greater things in the world of sound and sight than most of her sisters endowed with both senses.

* * *

It is a parable of faith. What the sense of touch is to Helen Keller faith is to the human soul. It is the faculty of soul-touch; it brings the soul into contact with realities which it cannot see with the physical eye and makes them so real to it that they, and not the things actually seen, are the controlling power of its life.

Blessed is he whose life is thus controlled, who follows the light that never was on sea or land, who communes daily with the unseen God and the unseen Christ, for whom

"The spirit world around the world of sense
Floats like an atmosphere;
Wafts through these earthly mists and vapors dense
A vital breath of more ethereal air."

—H. D. C. MACLACHLAN.

Social Survey

BY ORVIS F. JORDAN.

The Political Unrest

The Republican convention has passed and its history of division and strife is known to all. The Democratic convention is at this minute in session and while desperate efforts are being made to maintain party harmony, it is evident to all that there is the same line of cleavage in the Democratic party that there is in the Republican party and over the very same issues. To some it will appear that a summer hysteria has come over the nation. To others it will be apparent that deep-seated causes lie beneath all this agitation.

It was once correct to speak of party enthusiasm. It is a common place of our day that the people distrust and in many cases despise both the historic parties in America. The enthusiasm of the old torch-light days has gone. Hired rooters attend conventions and rallies to furnish the "rousements" for the people have long since come to be cold and critical. The discontent is by some assumed to be due to the corruption that is proven to exist in political life. While bribery has come to be common it is not yet universal and yet the people are not enthusing even towards our politicians of unimpeachable honesty.

The truth is, the American people hate the hypocrisy of the present parties. At the opening of the Democratic convention, Alton B. Parker declared himself a progressive, and insisted that all Democrats are progressives. This is known by us all to be mere campaign oratory. In the Republican convention the same hypocritical kind of handling of issues could be observed.

Long since, the average American has forgotten the historic meaning of the two dominant parties. They are supposed to differ fundamentally upon the doctrine of states' rights, the tariff, and a number of other matters. Yet it is well known to all of us that Democrats vote for laws that contravene the doctrine of states' rights and Republicans are in many cases inconsistent with the doctrine of the protective tariff.

The difference between the average Democrat and the average Republican is simply the difference between those who are in and those who are out. In England and Germany party lines correspond to the real issues. England has a conservative party and a liberal party. There is no hypocrisy about their respective holdings. When the people vote for a party nominee, they know just what they are getting. The party name is an insignia of the party principles. In England where there is frank handling of political issues, there is still party loyalty and party enthusiasm.

Belated Reforms in America

The voice of the insurgent in both parties has sounded to some like anarchistic rantings. The progressives have been hunted in some cases to their political death, but they still persist for the reason that their contention remains. It is not known by many of our citizens that the great modern movement for popular rights is more belated in this country than in any other great civilized land of earth.

We blush that the descendants of the brave men who framed our constitution are compelled thus to admit their sloth and indifference to progress. In England our so-called insurgency, our progressive doctrines, would many of them sound tame enough to be branded as conservative. They have just enacted a far-reaching old-age pension bill which had the support of both parties.

In Germany long since they have had employers' liability laws. In New Zealand they have compulsory arbitration of labor disputes. Even in Australia there are many progressive measures which our citizens will eventually copy. In conservative Canada we find the conservatives in certain sections championing the Single-Tax while we still shiver at the mere mention.

There are but few things of which we can boast which mark us as a member of the family of modern nations. The progressives in politics have only begun the fight for popular rights and already they are nearly a whole generation behind the other civilized nations. The same forces that brought victory to the other progressive countries will bring it here. Yet the corporation magnate with his characteristic blindness hopes to frustrate the workings of historic forces and set back the hands of progress.

The real issue then in our political life is the issue of the human reforms. Beside these the question of the proper amount of tariff

to place on log-chains dwindles into insignificance. Our old questions are to be interpreted from this new human view-point. We are not to be concerned henceforth as to the effect of the tariff on business but its effect on people.

When we view it thus the protection to such infant industries as steel and sugar must cease. We will set to work to give men somewhere near their fair share in modern industrial operations. The weak will be protected against the cunning and cruelty of the strong. We will be talking of the problems of childhood, of industrial insurance, of old-age pensions. We will come to be disturbed over the waste of human life as well as over the waste of material things.

I have just finished reading a great national platform. I am impressed that it was written by business men for business men to fool the people. It touches practically none of the burning, human problems. In politics, the age of the business man is passing. The day of the human reformer is near at hand. We may usher in our reforms by means of the Socialist party if the corporation magnates are blind enough to compel it but it seems rather probable that these reforms will come from a new political movement less doctrinaire and visionary than Socialism.

What Might Happen in Politics

What is to happen to each of the old parties is impossible to prophesy at this moment. It seems inevitable, however, that they will either become, one a conservative party, and the other a progressive, or that they will completely disintegrate and make place for a new alignment. Roosevelt is just now promising a new political movement. It is rumored that he cannot secure the proper financial backing. The Democrats may not split this year. They may nominate a conservative on a liberal platform and defeat a conservative on a conservative platform. They would then fail to live up to their platform and at the end of four years disintegrate as will the Republicans this year, as some think.

Meanwhile the mugwump, once the despised pariah of all parties is our savior. Only his independency can save us from the hypocritical hiding of the real issues by professional politicians. This must be a year when every voter who senses the historical movements at work should vote for the big human interests wherever he has opportunity. The day of our redemption is drawing near.

The Difficulty of True Democracy in America

Our material prosperity has created many of our problems. In our present political situation we have a senator on trial for alleged buying of his senatorial office. We have just acquitted an aged senator held on the same charge. We have thought to bring true democracy into politics by direct election of senators and by the direct primary.

Both of these excellent devices are capable of abuse and must have reinforcement. This year for the first we have had direct primaries on the matter of presidential candidates in eleven states. It is estimated that in each of these states presidential candidates spent money by the hundreds of thousands of dollars. Since the money is not put up by the party organizations, it is put up by the individual friends of the candidates and insures that every candidate for the presidency must strike a bargain with some plutocrat.

The new system without the safeguard of limiting campaign expenses would be a greater hazard than the old. Newspapers are now bought up by blocks. We will only exchange masters if millionaire newspaper owners supersede the bosses of the great cities as our masters. The country is so large that it is hard to know the merits of the individual candidates. The journals are many of them selling their editorial columns. We shall have only just so much democracy in our political life as we shall fight for.

They tell us that in some trackless lands, when one friend passes through the pathless forest, he breaks a twig ever and anon as he goes, that those who come after may see the traces of his having been there, and may know that they are not off the road. O, when we are journeying through the murky night, and the dark woods of affliction and sorrow, it is something to find here and there a spray broken, or a leafy stem bent down with the tread of His foot, and the brush of His hand as He passed; and to remember the path He trod He has hallowed, and that there are lingering fragrances and hidden strength in the remembrance "in all points, tempted as we are," bearing grief for us, bearing grief with us, bearing grief like us.—Dr. Maclaren.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Union of the Presbyterian Family

At the national gatherings of the Presbyterians in the past few months, overtures were made and considered in behalf of union among the different branches of that household of faith. It does seem within the bounds of possibility that before many years these members of the one household can be brought into harmony, and thereby set an example which those whose differences are much greater than those of this historic body, will be likely to follow. To all who have given this subject any attention, the wonder has ever been, not that the different sections of Presbyterianism should come together, but that they should remain apart. The consolidation of the different branches of Methodism in Canada several years ago has been attended with the most gratifying results. It would be a signal victory for the cause of union if our Presbyterian brethren could give the world another demonstration of the possibility and fruitfulness of a united household of faith. We are indebted to the *Congregationalist* for the following:

Presbyterians adhere steadfastly to their purpose to bring about a union of the denominations belonging to their own ecclesiastical household. They refuse to permit their enthusiasm for this great and righteous cause to be chilled by those unlovely things which attended their union with the Cumberland Presbyterian Church. Negotiations with the Reformed Church in the United States (the German Reformed Church) are going forward with good promise of the coveted result. This fine body of German-American Christians numbers upwards of three hundred thousand communicant members, and with a Sunday-school enrollment which exceeds that of the church members by some twenty thousand. The friends of organic union with this and other churches of similar order exhibited great boldness in declaring their convictions in the recent General Assembly at Louisville. And well they may do so, for these convictions are finding crystallization in a definite policy. While there was no formal discussion of the question of union between the Northern and Southern Churches, the men who made up this German Assembly did not hesitate to express in private the ardent desire of their hearts for such a consummation. The fraternity between them and their Southern brethren who were largely represented in Louisville was delightful and highly promotive of what appears to be manifest ecclesiastical destiny. Another chapter of this same sort will be written next year at Atlanta, whither the Assembly goes to join the assemblies of the Southern, the United and the Associate Reformed Presbyterian Churches in a festival of fraternity under Southern skies.

The Ministerial Dead Line

The *Congregationalist* and *Christian World* has an able editorial in a recent issue on the above subject from which we make a few extracts. The following are so sane and comprehensive that we pass them on to our readers. The dead line may be a matter of years, but it is also a matter of yearnings; it may be that the churches prefer the budding youth to the withered veteran, but the only hope is that the veteran shall preserve the bloom of youth. There are many fine suggestions as to how this may be done in the editorial which we gladly pass on to our readers.

But leaving this for the present we want to say a word about the dead-line in the ministry. There is no doubt that the average church, seeking a pastor, instinctively turns to find a young man. Of course many churches, after serious reflection do call older men. There have been some notable instances of this, but almost always where it has happened it has been where the man was famous or known for his youth of mind and soul. Frequently the request is for a young man—perhaps a callow youth just from the seminary who has nothing but years to recommend him. Why this paradoxical and seemingly illogical desire? Simply this, we believe. The average church wants in its pastor not experience first, not knowledge first, not good sermons first, but vision, optimism, faith in the eternal goodness of the world, enthusiasm of humanity, above all the prophetic gift. Now these are all youthful qualities. They are not necessarily associated with young men, but most young men have them, a good many men lose them by fifty, and perhaps few old men retain them. Some old men do, and these are the men with whom one does not associate age.

We are not saying that the fault is always with the preacher, nor that many churches would not still prefer the young man in years when there was an old man with youth of mind and spirit. But we are sure that the reason why the churches seek young men is this which we have given, and we sometimes wonder whether fewer ministers would not reach the dead-line at forty or fifty if they grew younger than they had been at twenty-five.

A man of sixty-four not long since read a paper bemoaning the fact that no church seemed to desire him, although he was hale

and anxious to preach. But three pages of his paper were enough to tell the reason why. He used a terminology which even to some of the ministers present meant nothing, it was so outgrown. His words could have meant little to the modern man. He evidently had not read a book written since 1870. He had caught no single note of the modern social passion, and apparently dreaded it. His message was addressed to a generation that is gone. What would a congregation do if it had to sit under that preaching week after week? And yet this man was constantly scolding the churches for preferring young men. We have in mind other men of this age who are vainly seeking churches—men of pessimistic mood who cannot see that the eternal gospel is not bound forever to the same channel in its flowing or to the same form of church activity in its expression. We can hardly wonder, therefore, why sometimes the church fears old men and calls ignorant but prophetic youth. Where there is prophecy, knowledge will come. But knowledge without prophecy is tame.

One closing word is in the nature of suggestion to the young men now in our ministry. Above all things, keep your youth of mind and heart. Read the great books, new as well as old, and keep in touch with the advancing thought of the world. Do not fear it, even though you may not agree with it all. Keep something of the zest in your reading that the explorer feels who seeks new worlds. It used to be said in New Haven, "If you want to know the last great book of theology, philosophy or literature from Europe, look on Munger's desk." But Dr. Munger's last sermon was that of a young man just beginning to preach.

Keep in touch with the great movements that today are moving like God's breath on the face of the earth, feel those new yearnings that are swelling through the breast of humanity and mankind. How splendid it was to hear Washington Gladden not long ago in a great sermon in Brooklyn sing the death knell of militarism and proclaim the new order of Christ's Kingdom based on justice, good will and kinship of all human souls in Christ! Who dares call Dr. Gladden old!

Finally, keep your faith in God and man. Both faiths are one. He who believes that God is in his world knows that he will draw men unto himself. He who believes that man is in the image of God and is slowly rising to higher things, will believe also in God. If you lose faith, hope, buoyancy, the prophetic vision, you can do nothing but criticize, as so many preachers do; but men go to church to hear "good news"—to hear Christ, not Jeremiah. If you have the last "good news" you at least are pushing the dead-line a little further off.

Missionary Activities Among Presbyterians

The following from the *Churchman* which is alive to the good works carried on in all the churches, indicates the missionary record made by the Presbyterian church. In these days of missionary activity all churches should regard these indications of interest as a renewed call to all the churches to enter into that wonderful propaganda to preach the gospel to the regions beyond, and to establish a new line of evidences for the divine origin of Christianity.

The officers of the Presbyterian Board of Foreign Missions spent the second week of June in conference with eighty-three missionaries who are going to the field for the first time. A number of others, returning after furlough, were also present. Twenty-three new missionaries have already been sent to the field this year, so that the Board is adding to its staff abroad the unusually large total of 106 in a single year. The conferences combined the practical and the spiritual. An entire day was devoted to considering the necessity for and the methods of attaining high standards of intellectual, physical and spiritual life, the addresses being given by an editor, a physician, a missionary from the field and a home clergyman. How the missionary is to do his work through healing, teaching and preaching was explained by some older missionaries who are returning to their fields after furlough in this country. In order to help the recruits understand the magnitude and the real character of the task to which they are going, much time was devoted to considering present-day world conditions, especially as manifested in social and national unrest. Professor Cairns, of Aberdeen, whose brilliant essay on "The Missionary Message in Relation to the Non-Christian Religions," was one of the classics of the Edinburgh Missionary Conference, spoke of the modern attitude toward ancient religions. Mr. Robert E. Speer summed up the entire discussion by a masterly statement on the meaning of the present opportunity viewed from the standpoint of the Christian messenger. Of the recruits, twenty-four are assigned to China, a larger number than to any other field. Japan receives but two—chiefly because of the progressive spirit of the Japanese Christians and their ability to direct their own religious concerns. Fourteen go to the successful missions in India, where the Presbyterian Church is doing some of its best work. The west coast of Africa will welcome eight helpers; Siam and Laos will be strengthened by ten new workers. Mexico and Persia receive four each; Guatemala and the Philippines two each. A number of those appointed have not yet been assigned to any field.

"The only way to be sure we shall not hurt other people is to try continually to help them. The careless individual, while perhaps not meaning any harm, is always giving pain. 'Unless you are deliberately kind to every creature,' says Ruskin wisely, 'you will often be cruel to many.'"

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CONTRIBUTING EDITORS—SILAS JONES, IDA WITHERS HARRISON,

ORVIS F. JORDAN, ELLIS B. BARNES.

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Our Promised Land

"Understandest thou what thou readest?" is an appropriate question to address to any one who opens the Book of Revelation. It has been the fashion to read into this book our party prejudices and personal biases. The figurative language of the book lends itself readily to this sort of treatment. We Protestants have discovered in the visions of the Christian seer a history of the papacy. Some Roman Catholics have seen in these same visions Martin Luther and the Reformation. To discerning eyes have appeared the Russian Empire, the Southern Confederacy, and an ungodly church that observes as its day of worship the first day of the week instead of the seventh. Modesty should be the characteristic of one who attempts to understand a book that has been so variously interpreted.

In spite of the differences of opinion as to the meaning of the parts of the Book of Revelation, there has been general agreement that it contains assurance of triumph to all who follow the Lord Christ faithfully. The powers of darkness can never overcome the armies of light. Whether opposition to the kingdom of God takes the form of an empire that persecutes the church, a corrupt church that gives its honors to the worldly minded and invents tortures for men of independence and conscience, or knowledge that sells itself to pleasure, the final victory is the Lord's and will be shared by all his loyal servants. "He that overcometh" shall enjoy a glorious heritage, and both the certainty of the victory and the reality of the reward are vividly presented to the mind of the believer.

"It is evident," says Professor E. C. Porter, "after chapter 20, that it is no earthly hope that inspires him. It is only in a new heaven and earth that the fulfilment of the prophetic hopes is looked for. Yet the language of sense and present conditions is used as the only language available, and as most suggestive and emotionally impressive, just because it is sacred and ancient and familiar. Two things, then, are important for a historical appreciation of these chapters. One is to bear in mind the constant use of Old Testament language, the allusions and reminiscences with which the passage is full. The other is to feel the emotion of the writer and sympathize with his effort through the sense symbols that Scripture and tradition offered to suggest spiritual and in reality inexpressible joys. The underlying reality that gives its marvelous power to this accumulation of sensible imagery is that which also in Old Testament prophecy was the kernel and essence of hope, the presence of God and the expectation of a real vision of him and a close communion with him in the life to come."

Of the necessity of using figurative language in describing the joys of the future, Professor Porter says: "Such language was the best the writer knew by which to convey his hope. It was, indeed,

fitted to convey only the emotion of his hope, not its intellectual contents. Just this is indeed its value for us. We have no better language than his in which to suggest the inconceivable glory and blessedness of the final life of the soul with God. It is actually to our advantage that the Jewish prophets and poets expected an earthly consummation, for they were able to give to this a vivid, concrete emotional expression, and the language of beauty and feeling in which they voiced their hope is a far more adequate expression of our more ideal aspirations than we could create for ourselves. Figurative language is the only language in which we can express our hope of heaven, and no figures can have greater power to suggest hope than those taken from the literal longings of exiled Israel for the recovery of its land and city."

The absence of a temple from the heavenly city may seem strange, but is it not just what we should expect? Many of the forms of Jewish worship were discarded by Christianity. The discarded forms had ceased to be useful and many of them would have been a positive hindrance to the new faith. Is it reasonable to expect the temples of this world to be necessary when we see the things that are now objects of faith and hope? After the lesson is learned we may understand it better if we lay aside the symbols that are employed during the learning process. But no wise teacher despises symbols because they may be discarded when the lesson is learned. We should be very foolish to neglect our earthly temples because we expect to have nothing like them in heaven. We use them as means of fitting ourselves for participation in the worship that needs no temple. [Midweek Service, July 10. Rev. 21:1-7, 22-27.]

S. J.

"A Widespread Interrogation" and a Wide-of-the-Mark Reply

Dr. Bayard Craig, of California, long a leader in the educational and church life of the Disciples, voices a frank and earnest plea for guidance out of the dilemma in which he feels he and his brethren are now placed by their awakening conscience on the practice of Christian union. The plea is addressed to the Christian Evangelist, which prints it under the heading, "A Widespread Interrogation." Following is Dr. Craig's letter:

East or west we cannot avoid facing the question, "What will we do with the Christian unimmersed" in the present progress toward Christian union? How can we preserve the integrity of a plea based on the divine authority of the Word of God and ignore the teaching on baptism? How can we recognize and preserve the unity of the spirit and the supreme obligation of Christian union where the integrity of baptism intervenes? I confess I don't know. I want light, guidance, help both human and divine. I feel that I am a legitimate child of this movement, begotten by its preaching of Christ and Christian union, and have never recognized the claims of those who were "born and brought up" in the church as superior. With tens of thousands of other converts won to the "Disciples" by their plea for Christian union, we have a right to expect the organization to make good. To "make good" we must make a scriptural, wise and persistent effort to bring about the union for which Christ prayed.

I do not agree with the extreme position of the "Christian Century," but am glad that some one has the heroism to declare his convictions or even his opinions on the question. Let us have freedom of speech in the bounds of Christian courtesy. The spirit that would burn a heretic, the spirit that gnashes the teeth at an opponent, the spirit that creates suspicion, the spirit that cries out for the crucifixion of the teacher of something new, cannot settle this question right. It never has settled any question right.

The question cannot be settled by saying: "Let the denominations do as they please, we have nothing to do but go on preaching the gospel just as we have been doing." We have already entered into fraternal relations with other religious bodies in all the world's mission fields; we have entered into fraternal relations in our churches and in union meetings at home. We are about to enter into a world conference in the interests of Christian union. We must face the questions involved humbly, lovingly, bravely, and, above all, loyally—loyal to Christ, loyal to our own best convictions.

The oracular, dogmatic preacher, editor or leader who would settle the whole question by imperial decree, knows neither history, our own people, or the world-wide and time-long importance of the problem.

We want to hold on to the great company of people who are the strength and foundation of our movement and we want to hold on to our educated sons, daughters and converts in our progress toward the accomplishment of our great mission. We look to the Christian-Evangelist for able leadership in this crisis.

Redlands, Cal.

BAYARD CRAIG.

To which The Christian Evangelist replies as follows:

Brother Craig is right in saying this question is before us and can only be settled right as we face it in the spirit of brotherly love and by an appeal to the authority of Christ. The question, however, is subordinate to other questions, which, when clearly settled, will clear the mists away from this baptismal controversy in its present phase. It is not the key to the union problem. Such questions as, In whom (not on what) are we to be united? Is Christ's authority supreme in relation to his church—its constitution, its ordinances, its unity, its life? Is the New Testament an authentic and intelligible record of Christ's will concerning his church? In hearing the apostles of Christ in relation to Christ's church and kingdom are we hearing Christ? Was it the aim of our movement in behalf of Christian unity to construct a platform broad enough to take in all the members of existing churches, or to return to the New Testament conditions of church membership as the true basis of unity? If the latter, was that a true aim? If that were a true aim what apology can we make for departing from it? Not for the sake of fellowship in service or in worship, for as Brother Craig says, we already have that. When these questions are all answered correctly the question of what we shall do with the Christian unimmersed will seem easy. We may love them, work and worship with them, seek to show them the "way of the Lord more perfectly," while we learn from them all they have to teach us, but we may not compromise our conscience by presuming to change the New Testament basis of unity, neither as respects the one Lord, the one faith, nor the one baptism. Why should the subject of baptism present any greater difficulty than the question of the essential creed? We imagine the giving up of time-honored symbols of faith would be vastly more difficult for the large majority of those having such creeds, than the change of their practice as respects the form and subject of baptism. A little clear thinking will clarify the atmosphere, and we shall see that the difficulties we are troubling ourselves about are not of our making, but that

if we are carrying out Christ's program in the world we can depend on him to overcome the difficulties.

It would be interesting to know the feelings of Dr. Craig when he read the Christian Evangelist's reply to his earnest appeal for help and leadership. Is this the best our contemporary can say to this vital problem that is wrenching the souls of a great multitude of Disciples? Does the editor imagine that he has suggested one new thing to Dr. Craig? Is not every sentence in the reply a commonplace to the inquirer? What help can the editor conceive that Dr. Craig or others like him will derive from a repetition of points with which they are quite as familiar as is the editor? Manifestly Dr. Craig's problem is not grasped at all by the journal to which he looks for light.

It is our purpose to examine in detail our contemporary's reply, separating into its constituent strands the beam of "light" which it throws upon Dr. Craig's problem.

Let us keep in mind that Dr. Craig's question is "What will we do with the Christian unimmersed?" To which the editor replies that the question "is subordinate to other questions" which "when clearly settled, will clear the mists away from the baptismal controversy." It is not clear to what the editor refers when he says "It is not the key to the union problem." Grammatically the antecedent of "it" is Dr. Craig's question. But this does not make sense. Of course Dr. Craig's question is not the "key" to the union problem, his question is the union problem. If "baptismal controversy" is the antecedent intended we will agree that it is not the "key" to union. The Christian Century believes, with the Disciples, that Christian union may be practiced without waiting for the settlement of any academic controversy whatever.

Now follows a series of questions. When these questions are all answered correctly, the editor says, Dr. Craig's question as to what we shall do with the Christian unimmersed "will seem easy." Here is a rich promise, indeed. It will pay us, therefore, to take these questions up one by one.

"In whom (not on what) are we to be united?"

In Christ Jesus, all will agree. Does the Christian Evangelist imply that the "Christian unimmersed" are not in Christ?

"Is Christ's authority supreme in relation to his Church—its constitution, its ordinances, its unity, its life?"

Christ's authority is absolutely supreme on every matter of which he has spoken. Does the editor imply that Presbyterians, for example, would answer this question otherwise?

"Is the New Testament an authentic and intelligible record of Christ's will concerning his church?"

Without reasonable doubt, it is. And with this answer the "Christian unimmersed" will agree as heartily as will the immersed.

"In hearing the apostles of Christ in relation to Christ's church and kingdom are we hearing Christ?"

Without reasonable doubt, we are. And with this answer the "Christian unimmersed" will agree as heartily as will the immersed.

"Was it the aim of our movement in behalf of Christian unity to construct a platform broad enough to take in all the members of the existing churches—or to return to the New Testament conditions of church membership as the true basis of unity?"

It was the aim of our movement to construct a platform broad enough both to take in all members of the Church of Christ, AND to return to the New Testament conditions of church membership as the true basis of unity. These two are not alternatives—they are identical. A platform broad enough to take in all members of the Church of Christ and none others is the New Testament basis of unity. The New Testament conditions of church membership are identical with the conditions by which a Presbyterian, for example, became a member of the Church of Christ. If we know how an unimmersed Presbyterian became a member of the Church of Christ we will know what are the New Testament conditions of membership in the Church of Christ—for there is no conceivable way by which he could have become a member save the New Testament way. To admit that he is a member is to admit that he became such in conformity to essential New Testament conditions. To admit that he is a member of the Church of Christ is equivalent to denying that immersion is a New Testament condition of membership in the Church of Christ.

"If the latter, was that a true aim?"

It was a true aim, so also was the former.

"If that were a true aim what apology can we make for departing from it?"

Absolutely none. And we cannot depart from it without dis-

loyalty to our fathers, and, incomparably more serious, without disloyalty to our Lord.

"We may love them, work and worship with them, seek to show them 'the way of the Lord more perfectly', while we learn from them all they have to teach us, but we may not compromise our conscience by presuming to change the New Testament basis of unity, neither as respects the one Lord, the one faith, nor the one baptism."

But Dr. Craig was made to understand at the start that the true basis of union is Christ, not baptism—"in whom, not on what." Why this shifting of the ground? After we have gotten into Christ are there certain "things" on which we must be agreed before we can be united? Is Christ divided? Or is union with him sufficient for union one with another? The Disciples have always contended for the all-sufficiency of union with Christ as a "basis" of union. Shall we now depart from that position? The Christian Century agrees with Paul that union with the Head is all that is needed for the members of the body to practice union one with another. Will the Christian Evangelist tell Dr. Craig why it asks its initial question above if it now insists upon settling the baptismal controversy before those who are one with Christ may receive one another?

"Why should the subject of baptism present any greater difficulty than the question of the essential creed?"

It does not present any greater difficulty to those who truly desire to practice Christian unity.

"A little clear thinking will clarify the atmosphere, and we shall see that the difficulties we are troubling ourselves about are not of our making, but that if we are carrying out Christ's program in the world we can depend on him to overcome the difficulties."

A little clearer thinking will show us that all the difficulties in the way of Christian union are absolutely of our own making, and that if we consecrate ourselves to truly practice the things Christ prayed for these difficulties will vanish of themselves.

We have tried to answer those questions upon whose correct answer, according to our contemporary, depends the answer to Dr. Craig's question. But we fail to see the connection between his question and these questions and answers. We wonder if Dr. Craig sees the connection. We wonder—we are not trifling—if the editor sees the connection!

What shall we do with unimmersed members of the Church of Christ?

Treat them, we would say, and we believe Christ would say, just as you would treat any other members of the Church of Christ!

To do otherwise is to wound Him.

The Prophet.

You preach to generations that revile you,
Who love mankind; and men cast stones at you
And cheaply jest—poor, petty, narrow souls,
Sodden and deaf in their own small conceits.

Yet ages unto ages bear your message;
Time comes in step with ancient heresy,
Till nobler minds of many generations
Gather, a multitude, before your tomb.

—Harold Norman Denny.

If the cup that I fain would lift to my lips has poison in it, or if its sweetness is making me lose my relish for the pure and tasteless water that flows from the throne of God, there can be no truer friend than that calamity, as men call it, which strikes the cup from my hands and shivers the glass before I have raised it to my lips. Everything is my friend that helps me toward God.—Alexander Maclaren, D. D.

"No one has any more right to go through life unhappy than he has to go through it ill-bred," says Stevenson. When we remember what the writer's own life was, and what a brave battle he made against pain and discouragement, practicing his own doctrine of good cheer to the last, it adds force to his words. He learned to find pleasure in out-of-the-way places and to take it in bits as it came to him. The trouble with most of us is that we want our happiness in large quantities all at once, and we trample upon the little flowers of sweetness that spring all along the way.

In an engine an unbalanced balance wheel means disaster. Man is creation's engine, of which the brain is the balance wheel.

Editorial Table Talk

Who Gets the Tips?

One of New York's striking waiters tells us that the real grievance of the strikers is the practice common to hotel and cafe proprietors of appropriating the tips which are given their employees, who "have to do all the dirty work", as they graphically express it, and receive but a small portion of the money.

This appeals to us as rather a surprising situation. We have become accustomed to regard owners of large hotels as distinctly fashionable people, quite of the elect, as it were. Also we have been reared in the belief that one who accepts a tip is thereby out-caste—a menial, inferior, and socially quite out of the question.

The situation seems to border upon the ridiculous when we thus learn that some of the flower of our society are deriving a part of their living from gratuities. We find our illusions slipping away, for, indeed, we are forced to concede that our society is a structure wonderfully built, but, after all, its foundations contain more of sand and less of cement than the building commission should allow. Its standards and criteria seem to have been set up with a naive abandon, a charming disregard for consistency that rivals even our tariff legislation. In fact we have come to think that for the most part our society is a state of mind.

We have grown accustomed to that attitude that bows to the big butcher and snubs the little butcher; that locks up the little thief and banquets big ones, but shall we ever become reconciled to the big tip-taker, now that he is unmasked?

The disclosure has also its serious aspect. How is our hostess to know, unless she goes to the annoyance and delay of a federal investigation, whether or not her prospective guests have violated this cardinal precept, and hence are by their own standards *outré*? What security has she that her salon will not be invaded by menials, albeit in evening clothes? And must we run the risk, whenever we accept an invitation to dine, of mingling with vulgar tip-takers?

What class of society is there that is above suspicion, now that our wealthy have debarred themselves? Only one that we know. Editors never accept tips. Nobody offers them to us.

Why "Radical" and "Extreme"?

Dr. Craig speaks appreciatively of *The Christian Century* in his letter quoted elsewhere, but he characterizes our advocacy of the practice of Christian union as an "extreme position." Dr. Garrison applied the word "radical" to this same position in his Kansas City address. Neither of these terms is invidious, but we wonder why they apply at all.

Reduced to its lowest terms, *The Christian Century* advocates the primary ideal of the Disciples of Christ and nothing else, namely, loyalty and obedience to Christ. It is the will of Christ that those whom he has received should receive one another, that as they are one with him so they should be one with his whole body, that there should be no schism in the body. Christ has received Methodists, Congregationalists and Presbyterians into his Church, his body. They are just as truly members of his Church as are we. It is an act of disloyalty, therefore, for "us" to maintain a "church" or "body" of "our own" from which they are debarred.

This position may be called "extreme" or "radical" if any one wills, but will any one deny that it is Christian and scriptural?

Certainly the terms "radical" and "extreme" do not apply to *The Christian Century's* position on baptism. For, in respect of this ordinance, although we do not accept certain reasons usually given therefor, we advocate precisely the same practice that Drs. Craig and Garrison and the Disciples are accustomed to.

The one fundamental difference between *The Christian Century* and some others is that this paper advocates obedience to the whole will of Christ—not his will with respect to baptism only but his will with respect to the unity of all his true followers.

Others believe the will of Christ with respect to baptism on the one hand and unity on the other is a divided will, that the Master contradicts himself, that his disciples cannot obey both his commandments. This is Dr. Craig's dilemma. *The Christian Century* declares that Christ's whole will can be obeyed, that he does not contradict himself, that it is possible to practice Christian union and immersion-baptism at the same time.

This may be an "extreme" position, but it seems to us to be a comprehensive position. It may be "radical," but there does not

appear a single element either of conscience or expediency that is not conserved by it.

—The Salvation Army in London has done a great work with its anti-suicide bureau. Since it was started, 4,754 persons have called to lay their embarrassments before Colonel Emerson and have asked him to "show cause"—as the lawyers say—why they should not put an end to their lives. The largest number put down the cause of their trouble to financial reasons; after this come drink or drugs and melancholia. The applicants come from almost every class, except the workers. There are clergymen, missionaries, military officers, doctors, solicitors, schoolmasters, clerks, and company promoters. They have all been dealt with according to their needs and such help has been given them as their cases seemed to demand. Legal and medical advice has been afforded, creditors have been reasoned with, reconciliations have been brought about with relatives. And the work, according to General Booth, has been successful beyond highest expectation.

—We hope the reporter misunderstood or misreported the bishop, but according to his version of the interview, Bishop William O. Shepard of the M. E. church said that he was "perfectly willing that the rule (against amusements) should remain in the Methodist church provided it fell into innocuous desuetude." That's the mischief of it all. The world says that our ministers profess creeds that they do not believe and lay members subscribe to rules which they never intend to keep. It answers no purpose to say that our creeds are sometimes too specific and our rules too minute. That may be true, but two wrongs never made a right. And we ought to correct evils by revision not by disobedience. Personally we do not think churches ought to add to the ten commandments. We believe that liberty is as essential as discipline and that better results are secured by protecting that liberty than by voting in or voting out amusements which must, according to New Testament principles, be decided by individuals for individuals, not by majorities for minorities.

—The Methodist Church in Canada has taken a stand against its members who grow tobacco for a living. Methodist farmers in the rich tobacco-growing lands of Essex County, just across the river from Detroit, who continue to cultivate the plant, will do so in face of the "uncompromising opposition" of the governing body of their church. The question was raised some time ago by church members in the adjoining county of Kent. It was passed on to the governing body of the church, and was one of the live topics at the annual conference at St. Thomas, Ont. The result of the discussion was the adoption of a clause in the report of the temperance and moral reform committee, recording the uncompromising opposition of the church to the cultivation of tobacco and calling upon church members not only to desist from the industry, but to use every effort to bring about its ultimate complete cessation.

—Rev. William T. Manning, rector of Trinity Church, New York, and three of the most prominent bishops of the Episcopal Church, have gone to England for a conference with the high officials of the Episcopal Church of that country in regard to a union between the Church of England and the Episcopal Church in America. The bishops are Charles P. Anderson, of Chicago, chairman of the commission on a world conference on faith and order, appointed by the last general convention of the Episcopal Church; Boyd Vincent, of Cincinnati, O., chairman of the house of bishops; and Arthur C. Hall, of Vermont. Dr. Manning is chairman of the plan and scope committee of the commission. These four clergymen have been sent officially to discuss church union, and they will be received by the prelates of the Church of England.

—The use of the term "Christian unimmersed" in Dr. Craig's correspondence with the *Christian Evangelist* marks a step forward in the evolution of our nomenclature in dealing with the problem of Christian unity. The line of this evolution, past and future, may be traced as follows: Members of the denominations—the pious unimmersed—the Christian unimmersed—unimmersed Christians—Christians—members of the Church of Christ. The quickest way to solve the problem of unity is to use the term that fully describes the persons in question. Our canny speech is more than any other thing the cause of our problem. Nobody would hesitate in answering the question: "What shall we do with members of the Church of Christ who ask for membership in our congregations?"

—There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good—myself. But my duty to my neighbor is much more nearly expressed by saying that I have to make him happy—if I may.—R. L. Stevenson.

The Larger Life

BY WILLIAM JENNINGS BRYAN.

The Distinguished Statesman's View of Christ's Religion

Christ was a master in addition. He came not to subtract, but to add. We are told that he came "to bring life and immortality to light." Had the people been in darkness? Yes, there was a dispute when he came as to the answer that should be made to the searching question asked by Job: "If a man die shall he live again?" Christ answered the question: He came to bring immortality to light. But he came also to bring life to light, for the world had had but a poor conception of life. Man's vision, even of his existence here in this world, had been but a limited vision. People used to read the Bible to find out what it said of Heaven; now they read it more to find what light it throw upon the pathway of today, for they have learned that where Christ spoke once of the world to come he spoke ten times of man's present relation to his fellowmen.

Deeper Wealth.

If we were in the midst of a great agricultural community where everybody lived by farming—where the surface of the earth was cultivated and made to bring forth all that was necessary to meet man's physical needs; and some one should come, a stranger, and tell us that we were but scratching the surface, unconscious of hidden wealth; tell us that down a few feet in the ground we could find a vein of coal that would furnish us the heat for steam, and that we could convert it into light and motive power, we would be grateful to him for making known to us the larger wealth that we possessed, but possessed in ignorance. And, possibly, if we did not become too busy mining the coal and too absorbed in the enjoyment of the new wealth that it would bring, we might erect a monument to him, when he was dead, to show that we appreciated the service he had rendered.

Christ came to tell us that there was yet an unexplored field; that there was yet a depth which man had not found; he came to reveal to man the larger, broader, deeper, higher joys of spiritual life. And Christ, when he revealed these new possessions, did not withdraw that which man had learned to know before. When Christ said, "Seek ye first the Kingdom of God and his righteousness," he did not add that we must take this as a substitute for all other things. He did not ask us to compare that which he would give with that which we had before and calculate the difference in value. He said, "Seek ye first the Kingdom of God and his righteousness, and all these things will be added unto you."

Is There Any Excuse?

Is there any excuse for not leading the larger life? Is there any excuse a man can give for not being willing to make use of all his powers? Shall we allow the materialist to speak of being "more liberal" than we are, when he refuses to consider the most important element in life? I resent the charge of narrowness that the atheist brings against the Christian. The Christian is in a position to enjoy every good thing that an atheist can enjoy, and, in addition, those larger, better things that an atheist cannot enjoy. I hope the time is not far distant when the egotism of those who think they are stronger than Christians in mental power will vanish and when they will no longer assume a superiority over those who allow Christ to lead them into the larger way.

What is there that Christ would take from us that has value in it? Does he deny us the food that we need? No, the Christian is at liberty to eat; aye, not only at liberty, but it is his duty to eat enough to lift his body to the maximum of efficiency. If his passion is service, how can he render the largest service unless the instrument of service is in good order? Christ requires no physical concessions that are not for our good. There is not a good habit that Christ does not allow. He only prohibits those habits that decrease our strength, and reduce our capacity for work—habits that waste our bodies and make them unfit to be temples for the indwelling of his spirit.

Where Will You Find More?

So, in the intellectual world, what is there in the range of science, or history, or poetry, or art, that Christ forbids us to enjoy? All that he asks is that we shall remember that all these things are means to an end. Where will you find more learning than in the Christian world? Where will you find higher art than in the Christian world? Where will you find sweeter poetry than in the Christian world? All that Christ asks is that we shall train the mind for usefulness—that we shall not glory in our minds merely because we enjoy intellectual pursuits, but because a larger mind can do a larger work—because a more extended vision can be of greater assistance to those who rely upon the educated to see in advance coming dangers and warn against them. All these things are but the means we use for the development of that which is highest in the life and best in man.

A Higher Incentive.

Christ does not restrain our activities along any line of legitimate work. On the contrary he furnishes a higher incentive and a larger purpose. In domestic life, in business life and in political life—everywhere, the Christian is free to satisfy every worthy ambition, every noble impulse. The only injunction laid upon him is that God shall come first and all other things afterward. But this one injunction does not fetter effort; it simply directs one's energies. It is the compass by which we steer if we would sail the sea of life in safety.

There are no happier homes than the homes of Christendom, and the happiest homes in Christendom are those in which God is enthroned, and in which his will is the supreme law of the household.

Nowhere is business more successfully conducted than in the Christian nations; nowhere does it rest upon a more substantial basis. And in the Christian nations no business men build more surely than those who daily live as in his presence.

Extends Vision.

Materialism can not deal successfully even with the material things of life. A spiritual viewpoint is necessary if one would see clearly! no one is far-sighted who does not see farther than the eye can reach. Faith is a spiritual extension of the vision, and no one can afford to be without it. Faith also is necessary if one would resist the temptations which, if yielded to, drag men down. In order to successfully withstand the insidious allurements that beset life's way we must understand that wrong-doing automatically recoils upon the wrong-doer; that God is not mocked, and that no human effort can prevent a harvest according to the sowing. One is sure to fall if his only restraint is the fear of being detected by others. There are too

many chances for escape from the vigilance of others to make the fear of being caught a sufficient barrier to wrong-doing. No outer guardian can take the place of the inner monitor—the voice that bids the "wicked flee when no man pursueth."

Nowhere does Christ enlarge one's conception of life more than in the conduct of public affairs. Those who exercise authority have special need to give weight to the things that affect the heart. Only when one knows the heart can he judge men, and only when his heart is knit to the hearts of his fellows can he enter into the spirit of brotherhood. A condescending service is not sufficient; man is not fit to serve unless he recognizes that he is serving those who are attached to him by undissoluble ties, and only when he understands Christ's measure of greatness does his ambition become helpful to others as well as to himself. In no other walk in life is it more necessary for one to be guided by conscience than in public affairs, for nowhere else is one watched more constantly or subjected to more continuous criticism. The fear of exposure operates nowhere else more powerfully. In the bearing of great responsibilities he is strongest who has trained himself to measure up to the responsibilities imposed upon him by his Creator, for this being the greatest of responsibilities, responsibilities less weighty are more easily discharged.

Power of His Name.

Christ is not only a guide and friend in all the work that man undertakes, but his name can be invoked for the correction of every abuse, and the eradication of every evil, in private and in public life.

There is no nation in which the reviving, regenerating influence of Christ's words and life is not sorely needed—no nation where we cannot quote with propriety the lines,

"I know of a land that is sunk in shame
Of hearts that faint and tire,
But I know of a name, a name, a name,
That can set that land on fire."

We spend a great deal of our time taking care of our bodies, and yet it is the body that is subject to sickness—it is the center of disease; it is the thing that causes us most of our trouble. Not only do its pains bring us grief, but its passions and the temptations that come through them darken our lives. And, yet, how we sometimes worship the body! How we pamper it and how we try to adorn it. Christ did not object to man's making every proper use of the body, but He warned us not to spend all of our time taking care of it. He pointed to the birds and beasts about us—how God cares for them. He reminded us that even the flowers are more beautiful than man arrayed in all his glory. He constantly tried to turn our thoughts from the things that engross our attention if we think only of physical life. He tried to direct our thoughts toward the higher and more exalted things. Compare, if you will, the spiritual joys with those that are either physical or intellectual. Look back over your lives and count the happy days. Are they the days when your bodily wants were satisfied or the days when your minds were exulting? No, the happy days were the days that you recall because they marked and measured some unselfish contribution to the welfare of others.

Mind and Heart.

We exaggerate the influence of a mind over minds. We put too much of an estimate on (Concluded on Page 11).

THE HIGH CALLING

BY CHARLES M. SHELDON

AUTHOR OF "IN HIS STEPS."

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CHAPTER IX—Continued.

When Louis went up to bed tears were on his cheeks and a choking in his breast. His father had simply said, "My boy, I want you to be a man. Your mother and I have prayed for you all these years. We believe you will not disappoint us. Don't forget God, Louis. You need to pray to overcome this great temptation of impure thinking. The gates of Hell are close by that sort of life. Not even your father and mother can spare you from ruin that way. You have got to fight it out yourself. God helping you."

Paul looked up at the clock and saw it was after midnight, but on a venture he called up the committee room at the State House. A night janitor answered and informed him that the committee had been gone for over an hour.

He went upstairs and found Esther in her sewing room, her face pale and troubled, traces of tears on her cheeks and such a look of real fear on her face that Paul exclaimed, "Esther! What is it?"

She turned to her table and picked up a package of postcards and with a shudder of loathing held them out to Paul.

He took them and saw at a second's glance that they were the vulgar, coarse, suggestive and even indecent photographic postcards which this great civilized, supposedly Christian, government even yet allows to pass through the post office and be displayed and sold at every news stand and book store in the country.

"They dropped out of Louis's coat when I began to mend it this evening. And there was worse. He or some other boy had written this vile thing." Esther handed it to Paul what she had found. Paul read it and his face grew white and stern. Esther sat down and put her head on her arms and almost shrieked.

"Oh, I can't bear it! Louis! Louis! How could you! Oh, how can his soul ever be clean again! Oh, boy, your mother's heart is broken! After all my prayers for you! After all the days and nights of consecration! Oh, my son, my son! Would God I had died before I knew or saw this! Oh, my Master, the cup is too bitter! I can't drink it!"

Never in all his knowledge of Esther had Paul ever seen her like this. His own heart almost stopped at the sight. For years she had been so uniformly calm and strong even when her children had disappointed her. She had with high-spirited motherhood faced their sins and wrongdoing with a peaceful faith that they would do right in the end. But this discovery seemed to smite her soul down into a hopeless darkness, where there was no redemption. And as Paul looked at her there was in his soul more anguish for her than fear for Louis over what she had discovered. In a sense he was prepared for this, somewhat, because of the glimpses he had been getting that very evening of Louis' nature and its temptations.

He knelt by his wife and put his arm about her.

"This is too great for you to bear alone. Besides, it may not be as hopeless or as terrible as you think. Let me see Louis. I have just been having an evening with him. If he hasn't gone to bed I believe now is the time for me to see him."

Esther had grown quiet. She seemed to be praying. Paul got up and went out of the room along the hallway to Louis's room and knocked. At Louis' answer he went in and found him at work on the writing desk.

Without any preliminary Paul held out the cards to Louis and said, "Louis, are these yours?"

Louis' face blanched on the instant. His hand trembled so he could not hold the cards still. He tried to answer but his tongue seemed paralyzed. His father repeated the question more sternly. Louis broke down completely, flung himself on the bed in a spasm of fear and shame.

His father eyed him with conflicting feelings. Again he was strongly reminded of Louis Darcy and his many experiences with him. Louis still refused to answer, and Paul said:

"Look up here, Louis. Look up and answer me. Did you write that?"

His father thrust the paper his mother had found close up to the boy. Louis cried out. "No, no, father. That is not mine. One of the boys—"

Paul felt relieved as far as that went, for Louis had never lied to him.

"But these cards. Are these yours?"

"Yes."

"How long have you had them?"

"I got them yesterday."

"Give them to me." Louis handed them over and Paul tore them across again and again and flung the pieces into the waste paper basket. Louis had never seen his father angry like that before. He shrank and cowered back while his father said:

"Louis, I would almost rather see you in your coffin than with those vile things in your hands and their foul imaginings in your heart. Do you realize what this will lead to? Your manhood will be blasted! Your body tortured! all the angel in you turned into animal—"

Paul nearly broke down himself. He shuddered and for one instant Louis really caught a glimpse into the horror that sin causes.

But Paul Douglas was not a cowardly father nor one who is content to leave it to boys to learn unaided bitter lessons from evil. He sat down by Louis and gave him the plainest talk on the subject of personal purity the boy had ever had. And the effect on him in all his after life was even more than either Paul or Esther had dared to hope. Paul never did a better hour's work. When he was through, Louis was completely broken. In the moment of his cry to his father for help, Paul knelt by him, put his arm around him and prayed for him such a prayer of appeal and hope and good cheer that Louis Douglas will never forget. The whole thing was the beginning of a new manhood for the boy. And

when the next day he plucked up courage to confess to his mother, one of the hardest things he ever did in all his life, the entire unfolding of his mother's love, her passionate appeal to his better nature, her cry to him to seek God's help in overcoming all, overwhelmed him. Again the boy caught a glimpse of the mightiness of father and mother affection and young as he was he came from that soul yearning of Esther with a manly determination in his boyish heart not to disappoint either father or mother in the struggle he would make to be true to the high calling. For as the time slipped away many and many a time he was reminded of the black pit on the edge of which he had almost slipped, to fall into its slimy and murky abyss, and perhaps never again come up into the pure sweet air of God under his blue sky and its silver stars. O Louis, you will never be able to measure the rescue your father and mother made for you at that crisis when your soul was wandering over the treeless moor of passion.

CHAPTER X.

Felix Bauer sat at his bench in the electrical machine shop at Burrton just about to open a letter which had been left there late in the afternoon. The shop men sometimes brought one another's mail up from the village and Bauer, who often worked at his task without going out to tea, was glad to get his occasional letters before he finished his bench work late into the night.

Bauer's mail was not very frequent nor very heavy. After that vacation at the Douglas home, he had come back to Burrton and plunged into the work in a vain endeavor to forget Helen Douglas. He did not forget her in the least and did not try to pretend that he ever could. He had never ventured to ask if he might write to her, but Mrs. Douglas had dropped a friendly note now and then for which he was grateful and Paul had sent him a copy of Heine, which Bauer had admired on the library shelves at Milton.

The only additional letters he received were those which belonged to his correspondence with the people in Washington who were interested in his electrical patent. The circular glass incubator was finally completed, and Bauer had experimented on it to such satisfaction that it was a common joke with the boys that Bauer's electrical chickens were so thick they ate up all the currents in the shop.

Bauer could afford to take all the criticism, even the caustic remarks of Anderson the foreman, because it began to look now very much as if the stubborn, dogged, plodding German were on the road to financial success. He had been through the regular struggles necessary to make his model and get his patent. But he had finally succeeded in all the preliminary stages, his model was in the patent office, and he had even begun to receive letters from two or three manufacturing firms about putting the incubator on the market.

He was totally inexperienced in this business and needed much counsel from older heads. Anderson the foreman finally saw that Bauer had really invented a very valuable article and he came to his assistance in the final correspondence over the patent, but Bauer had some reluctance about sharing with him the correspondence over the actual manufacture and sale of the incubators, because of Anderson's unfortunate habit of antagonizing the shop men in various matters. He had never been able to overcome a general distrust on the part of the students, and Bauer shared that distrust so keenly that he did not feel willing to risk any great amount of confidence in him.

Since his return from Milton, Bauer had brooded over money matters. A small inheritance from his grandfather's estate in Lausbrachen had helped him through school, and his living wants were so few that he had not suffered any from privations which most of the rich men's sons at Burrton would have considered absolutely impossible.

But a new and unknown ambition had invaded Bauer's hitherto placid and somewhat passive soul since Helen Douglas had come into his circle of interest. What was it the girl had said during that talk in the library that day when she had made a vow not to speak first and had broken it? Bauer remembered every phase of that incident; the girl's real sparkle of interest in his invention; her eager questions; her coming up to the library table and bending over Bauer's plan; her head so close to his that a stray curl of her hair had almost touched his cheek; her startled drawing back at Bauer's solemn remark about the eggs having to be good before they could hatch; her frank but entirely innocent questioning of him about his home life, and how she unknowingly hurt him; her swift realization of something wrong and her tactful change of conversation; and then her remark about the power of money when she had asked Bauer about the possibility of his becoming rich. The girl's enthusiasm, her perfect physical animal health, her smile, her unquestioned interest in his work, her ingenuous and pure joy in life,—all affected poor Bauer so deeply that he felt as if he were walking through an apple orchard in full bloom, his feet pressing through a fragrant red clover, and the apple blossom petals floating down gently, caressing his face and hands, the sky a robin egg blue and the air elixir of heaven—and then, he was suddenly recalled to the plain, dusty, weed-bordered road he was actually travelling, he, Felix Bauer, German, poor, homely, with a dishonored family history, with no prospects worth considering and no future worth dreaming over. And the road became very dusty, and the weeds very coarse, and the sky very grey and the air very heavy for Bauer, as Helen went out of the library and left him there staring intently at the place where she had been and recalling what she had said about money.

After all, money was the great power of the world. It could buy anything, even a wife, even in these modern times. But could it buy love? Had it ever bought so divine a thing as that since the foundation of the world?

Bauer's question did not go much farther. Somehow he shrank from trying to answer it. But he brooded over the utter hopelessness of his thought of Helen as he stood, penniless and obscure, and dishonored, as he believed, through the sin of his parents. And as his patent grew under his hands and the possibility of his really making

money from it became more possible, he found himself growing possessed with the "auri fames" and nourishing it as if it were the one indispensable factor in his final possession of the one being in the whole world worth living for. He believed he could never win such a life without money. There might be some hope for him or any man with it.

The letter which he was about to open bore the Washington postmark and he took for granted it was from someone interested in the purchase of his patent rights. He opened it in his usual slow deliberate manner, but the moment he began to read his whole manner changed. It was as if one had opened a cage door to take a pet bird in his hand suddenly to find his fingers in contact with a snake.

(To be Continued.)

The Larger Life

(Continued from page 9.)

the brain and not enough of an estimate upon the heart. We say that it is wonderful that man's mind has been able to discover a means by which one can stand by the side of a telegraph instrument and through an invisible current that runs along the wire speak to people ten thousand miles away. Is that wonderful? The achievements of the heart are more wonderful. The heart that is full of love for its fellows; the heart that burns to do some great good; the heart that puts into operation some movement for the uplifting of the human race, will speak to hearts that will beat ten thousand years after all our hearts are still. Man's greatest power is exerted when he touches the heart and through it reaches the endless generations of the future.

The heart is the great thing. "As a man thinketh in his heart, so is he." "Out of the heart are the issues of life." Christ came to make known to men the riches of the human heart, to show us how the heart, the center of love, is also the center of life. He simply gave us love as the rule of life, and then left us to supply it. No other teacher was ever so free from the discussion of details as he. He did not give minute directions as to how we should act in each particular case. He gave us one great rule, the new commandment, "Thou shalt love the Lord, thy God with all thy heart, and thy neighbor as thyself."

I Am Growing Old.

Our bodies will decay no matter whether we take pride in them or not; the seed of death is in them. I have now lived more than half a century. I used to think that a man was old at fifty; I have changed my views on that subject. I am satisfied that I was entirely mistaken. I have moved old age forward several years. It is still beyond me, and yet I know that the time is coming when I will not be as strong as I am now. I know that my bones will ache after a while and my joints become stiff. And I know, too, that those about me will recognize that I can not do what I used to do. Even now, my good wife is cautioning me that pneumonia is more fatal as people get along in years. I know what is coming.

No Doubt of Another World.

It is pleasant for me to believe in a resurrection. I have no more doubt that I shall live again than I have that I live today. I have no more doubt that I shall in another world meet those whom I have loved than I have that I have known them here. I do not know just what kind of a body I am going to have—and I do not care. I have had seven already, according to the scientists. The scientists say that the body changes every seven years—if that is true, I now have my

eighth. I had a baby's body, and then a boy's; then I had a young man's body, and then I changed again and again and again. I do not know what kind of a body God is going to give me in the next world, but I can trust him, and I waste no time speculating. He can give me any of the bodies I have had if he wants to, and I will do the best I can to use it; but I know that he will give me the kind of a body I need. There is an invisible something in a grain of wheat that can discard the body that we see, and from earth and air build a new body, so much like the old one that we can not tell the one from the other, and I know that, if that invisible something in that grain of wheat can pass unimpaired through thousands of resurrections, my spirit can clothe itself with a body suited to its new existence when this frame of mine shall crumble into dust.

What He Will Need to Know in Another World.

But I find nowhere in the Bible that Christ speaks of the physical perfections of this world being carried into the next. Neither do I know how much of my mind I can take with me or how much of the knowledge I have acquired. I worked pretty hard in school.

My mother taught me until I was ten, and then I went to the public schools until I was fifteen; then they sent me off to an academy for two years, then to a college for four, and afterward to a law school for two, and then they said I was through; and so I commenced to study in the school of life—and I have been studying ever since. I have learned something of science, a good deal of history, a little of poetry—and lots of politics. I do not know what I can carry beyond. I do not know how much of the story of the stars I will need over there. I do not know how much that I have learned of the growth of the rocks will be useful to me there. I do not know whether the new songs will make me forget the ones I have learned here. I do not know much about the future. I am quite sure that there is a great deal that I have spent much time on that I will not need there. I have a large accumulation of information on issues and men that I expect to leave; I am sure I shall not need it over there. I do not know how much of that which is intellectual in me will survive the tomb—and I do not care. I have such faith in the wisdom and love of the God, who made both the heaven and the earth, and am so well satisfied that he made earth more wisely than we could, that I am willing to leave him entire freedom in arranging heaven for me. It is enough for me to know that in our "Father's house are many mansions," and that he has gone to prepare a place for us. That is all I care to know.

If Christ Did All This?

If Christ comes to give and to take nothing away; if he comes to add and not to subtract; if he comes to reveal; if he comes to make us know how much richer we are than we thought; if he comes to give us, aye, and to multiply in us, the value of all we had before; if he comes to teach us how our bodies can be made stronger and better fitted for our work, and how our minds can be trained so as to enlarge our capacity for service; and if he comes to show us that the glories of the world into which the soul can lead us are above and beyond the riches of the body and the mind—if he does all this, is there any excuse for not accepting him? If he can add to the quantity of our lives and raise the quality of our lives and then give permanence to that which is best in us, is there any reason why anyone should reject him?

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

Are the Children at Home?

BY MARGARET SANGSTER.

Each day, when the glow of sunset fades in the Western sky,
And the wee ones, tired of playing, go tripping lightly by,
I steal away from my husband, asleep in his easy-chair,
And watch from the open doorway their faces fresh and fair.

Alone in the dear old homestead that once was full of life,
Ringing with girlish laughter, echoing boyish strife,
We, too, are waiting together; and oft, as the shadows come,
With tremulous voice he calls me, "It is night! are the children home?"

"Yes, love!" I answer him gently, "they're all home long ago"—
And I sing, in my quivering treble, a song so soft and low,
Till the old man drops to slumber, with his head upon his hand,
And I tell to myself the number at home in the better land.

Women in One Trade

The change in the standing of the woman interior decorator in the last three years is indicated by the fact that the parish houses of three churches situated in the neighborhood of New York have recently been turned over to a woman decorator to equip, says the New York "Sun." There are said to be three main reasons why the number of women decorators in business for themselves in New York have doubled in the last two years, and why there has been a similar increase in the number of women employed by men decorators.

First, women decorators are now better equipped; second, the public prejudice against them has abated; third, there has been a tremendous change of late years in the position taken by the householder on the question of paying some one to select his furniture, draperies and wall trimmings.

Of late years, Americans, even of the plainest classes, have done a good deal of traveling, and consciously or unconsciously in going over Europe they are bound to get new ideas so pronounced in certain places they are sure to visit, and to gain enough ideas about harmony in color and decorations to give them some about house furnishing and decorating. Returning home, they hesitate to carry out their first intention of themselves selecting all the furnishings for their home, and seek professional advice.

The women decorators of New York in general get the biggest part of their orders from the suburbs or from towns near New York.

The reason that the woman decorator is, or seems to be, better equipped than formerly is that more college women are taking up the work.

Frank A. Parsons, who has directed art classes at Columbia University and is now at the head of the New York School of Fine and Applied Arts, in referring to the number of college women taking up the work, said:

"Two years ago in this school there were

fifteen pupils in the interior decorating classes; this year there are fifty-one, 85 per cent of whom are women. These include three high school teachers, one normal school teacher, one teacher in a college and four college graduates, who mean to qualify as soon as possible as interior decorators. Besides these, and this is rather surprising, there are two young women of large means who are taking the course and are actually slaving in their eagerness to work, merely to be able to direct the furnishings of their own houses when the time comes.

"This is significant. It proves that as a profession for women interior decorating is firmly established and that candidates will have to reach a high mark in order to succeed."

The Dream-ship

BY MIRIAM S. CLARK.

A sweet little ship stole up from the south,
With a cargo of baby dreams;
Of dolls and kittens and warm little mittens,
And rose-colored peppermint creams;
A wee wind wafted it on its way,
And it sailed along, at the end of day,
Down the sleepy streets where the lights were lit,
To leave each child some wonderful bit.

"Oh, hush, little child, if you want a dream,
You must close your eyes—ah, yes!
For the dream-ship carries a gift for you
More lovely than you could guess;
Perhaps a moon will shine all day,
Perhaps a gown of color gay,
Or a queer little fish
In a silver dish—
Sail away, little boat, and away!"

—St. Nicholas.

Woman's Doings

—Miss Constance Henley Kane was sponsor of the destroyer Henley, latest addition to the United States navy. She is a New York girl, great-granddaughter of Commodore Henley, for whom the destroyer was named.

—For the first time in 400 years, degrees were conferred upon women by a pontifical university in Washington last week, when, at the commencement exercises of the teachers' college of the Catholic University of America, eighteen sisters, representatives of Chicago and six other teaching communities, were awarded the baccalaureate of arts. A marked feature was the fact that the recipients surpassed all previous marks of scholarship for a like degree given to men by the university. The award of the degree to women was the first since similar awards were made by the University of Bologna, Italy, nearly 400 years ago.

—According to one of the daily papers, the women of California are not particularly desirous of voting. In San Francisco, only 30,000 out of 100,000 have registered, and only 20,000 voted at the primaries. It is believed that the registration for the whole state will be only about 175,000 out of 500,000 women who are entitled to vote.

—Miss Inez Milholland, of New York, who has been one of the most ardently active advocates of "votes for women," will take up the practice of law when she returns from her summer vacation in Europe.

—With the appointment of Princess Au-

gust Wilhelm, wife of the kaiser's fourth son, to the colonelcy of the Fourteenth Regiment of Dragoons, the number of women colonels in the German army has risen to nineteen. The German empress and the grand duchess of Mecklenburg-Schwerin command two German regiments each. The kaiser's four sisters are chiefs of an infantry regiment each; each of his three daughters-in-law leads a dragoon regiment, while his only daughter, Princess Victoria Louise, is second in command of a regiment of hussars. The queens of England, Holland, and Sweden, the duchess of Connaught and the empress of Russia are among the other foreign ladies commanding German regiments.

—Miss Helen Taft, daughter of the president, will be a bridesmaid at a Cincinnati wedding the 25th. Her brother, Robert Taft, will accompany her, making his first visit to his father's home since he was a small boy. The wedding is that of Miss Taft's cousin, Miss Harriet Anderson, to Hugo DeFritsch, of New York.

—Mrs. H. J. Camp, who has just returned to her home in Gardiner, Me., has been serving as a missionary in Central Arabia. Her headquarters was at Menakhi. In order to get there, she was obliged to travel four days on horseback, and was accompanied by camels carrying her luggage.

—A glove given by Mary, Queen of Scots, to her master of the household as she went to the block, and the silk vest worn by Charles I, when he was executed, were recently exhibited at Cambridge.

—The Chicago Training School for Women has secured a successor to the late Miss Fensham, and is planning for good things in the future. The school considers itself specially fortunate in the combination, which it has effected with other institutions, including the Chicago Theological Seminary, the Lewis Institute, and Graham Taylor's School of Physics and Philanthropy. This federation furnishes the young women with the largest educational advantages.

—Miss Margaret V. Kelly, assistant director of the United States mints, is now on a tour of inspection of the money-making plants. She receives a salary of \$3,000 a year, and is the highest salaried woman in the employ of the federal government.

Rock-a-by Baby

There are a few girls in this country who have not heard the nursery rhyme sung by the mother:

"Rock-a-by baby, upon the tree top;
When the wind blows, the cradle will rock;
When the bough breaks, the cradle will fall,
And down will come cradle, baby, and all."

But how many know the origin of these lines? Shortly after our forefathers landed at Plymouth, Mass., a party were out in the field, where the Indian women were picking strawberries. Several of these women, or squaws, as they are called, had "papooses"—that is, babies—and, having no cradles, they had tied them up in Indian fashion, hung from the limbs of the surrounding trees. "When the wind blew, these cradles would rock." A young man of the party observing this, peeled off a piece of the bark, and wrote the above lines, which, it is believed, was the first poetry written in America.—*The Girls' Companion*.

Church Life

Frank Stuart Ford has accepted the pastorate of Alameda, Calif. church, succeeding J. R. Perkins.

Another evangelistic "company" is being organized, this time by C. L. Organ of Des Moines, Iowa.

On a recent Sunday F. N. Calvin, pastor First Church, Warren, Ohio, capitalized current political sentiment by preaching on "My Candidate."

O. L. Cook, who resigned the pastorate at Hutchinson, Kans., recently, is moving his family to Hiram, Ohio, that he may educate his sons in Hiram College.

Dr. Albert Buxton was properly "received" at a social event given by the congregation of Central Church, Joplin, Mo. Doctor Buxton is the new pastor of the church.

At the Missouri state convention George A. Campbell, of Hannibal, delivered what was characterized as a profound and masterful sermon on "The Religion of the Spirit," using Alexander Proctor's message as an illustration.

Arthur Braden, pastor of the Central Church, Syracuse, N. Y., had the misfortune of losing his home by fire the night of June 11. Mrs. Braden and the children were at home alone and when awakened by smoke had difficulty in escaping.

G. L. Surber, whose long ministry among Disciples was best known for the fruitfulness of the period which he spent in Australia organizing many mission churches, passed away at the home of his daughter near Fruitland, Idaho, June 19.

D. F. Sellars, pastor, at Lordsburg, New Mexico, recently held a three weeks meeting at Douglas, Ariz., in return for one of like length which Pastor Walter L. Martin held for him and his people in February. The meeting resulted in eight additions to the Douglas Church.

Between 1,800 and 2,000 attended the Children's day exercises at Pomona, Calif., where C. R. Hudson ministers, and an offering of \$320 was given. Sunday, June 16, Pastor Hudson graduated a Bible study class of twenty-six. The Pomona Church has the vision of a Bible institute.

William Dunn Ryan, of Central Church, Youngstown, Ohio, was the speaker at a fellowship service at Newton Falls, Ohio, on June 14. He spoke on "The Scientific Saint," contrasting him with the "canonized" saint and the "professional" saint. H. D. Williams, pastor at Newton Falls, speaks very cordially of Mr. Ryan's address.

At the dedicatory services of the new Christian church at Liberal, Kans., the architect of the building confessed his faith in Christ and was baptized by the pastor, H. G. Bond. The new structure cost \$15,000. George L. Snively led the congregation in raising funds. Six thousand dollars was asked for and \$7,200 was pledged. This church numbers 245 members.

S. M. Perkins' ministry at First Church, Davenport, Iowa, was suddenly terminated by his acceptance of a call to succeed T. W. Grafton at Jackson Ave. Church, Kansas City. Mr. Perkins was leading his people in a large building enterprise. The funds were in process of collection when the call came. His nearly five years at Davenport have been very fruitful and this church which has made headway only with great difficulty for many years past, took on new and vigorous life. Mr. Perkins will be found

well adapted to the Kansas City field. Meantime it is hoped Davenport church will speedily find a competent and worthy leader.

Franklin Circle Church, Cleveland, Ohio. W. F. Rothenburger, pastor, takes much satisfaction in giving ten of its sons to the ministry of the gospel in the past two decades, besides one young lady to missionary service. Earl Brown, son of the late Russell A. Brown, was ordained June 20, in Franklin Circle Church in which he was reared. Mr. Brown took his bachelor's degree at Hiram and his master's at Yale, and enters now into pastoral charge of the church at Beaver, Pa. At the ordination the pastor was assisted by Walter S. Goode, pastor of Lakewood Church, Frank C. Ford, pastor of West Boulevard Church and Alanson Wilcox, one of the veteran preachers of Ohio.

C. R. Oakley dedicated the new house of worship at New Washington, O., on June 9. Last August J. E. Sturgis and Mr. Oakley held a tent meeting at New Washington which resulted in an organization of twenty-two members. They have struggled along and builded a neat house of worship 30x50 feet, and furnished it with pulpit, baptistery, chairs and piano. They can accommodate 250 people. Nearly \$600 was raised in cash and pledges. Eight baptisms in the week's meeting following dedication. There is now a resident membership of twenty-five.

Hon. N. S. Martz, mayor of Tipton, Indiana, and a member of the Christian Church there, died recently in Indianapolis, where he had gone for a surgical operation. He superintended the construction of the beautiful church building at Tipton toward which he was a most generous contributor. He was a liberal giver to the educational, benevolent and missionary enterprises of the brotherhood. The funeral took place at Tipton, the addresses being delivered by the pastor, G. I. Hoover, and A. H. Kuhn of Indianapolis, a former minister of the Tipton Church. The pastors of the various churches of Tipton and Aubrey Moore of Arcadia also participated in the services.

The Convention of the Northwest District of Iowa held at Waterloo, June 6 and 7, was of considerable interest. There was no formal program of speeches but the time was largely given to business and discussion. A fund had been raised to pay the mileage of every minister in the district so that definite work could be planned for the future. Pres. W. P. Clark gave a survey of the churches, showing the conditions. C. H. Morris of Marshalltown spoke on the subject, "Shall We Employ a District Superintendent of Missions?" F. E. Smith of Cedar Rapids, discussed the subject, "Shall We Have a District Ministerial Association?" Their addresses caused lively discussions. Miss Annette Newcomer spoke on Thursday afternoon and gave the closing address. Friday evening she was heard with great interest as she told of her tour around the world visiting the mission stations.

Butler College Commencement

Butler College, Indianapolis, graduated twenty-nine Bachelors of Arts and one Master on June 16. The baccalaureate sermon had been delivered on the preceding Sunday by Rev. C. J. Tanner of Detroit. His theme was "The Uplift of a Great Task." The commencement address was delivered by Hon. Martin A. Morrison of the class of

1883, now a member of Congress from Indiana. The new catalogue just issued shows six graduate students, two hundred ninety-seven undergraduate students, twenty special students, one hundred forty-two extension students—in the department of art, thirty-one, in the teachers' training course, forty, and in the summer session of 1911, seventy-one—making a total of six hundred twelve. Deducting thirty-seven for names quoted twice leaves a total of five hundred eighty-five, the largest number of students the college has ever known. The prospects for next year are the best in the history of the college. A number of improvements to the building will be made during the summer.

Foreign Society News

At the regular meeting of the Executive Committee, June 14, J. B. Daugherty was appointed a missionary to the Philippine Islands.

Mrs. Paul Wakefield of Wuhu, China, expresses the hope that a new mission station will soon be opened in Wu-hei-chow. This is a city we have been planning to enter for a number of years. The location is strategic.

D. O. Cunningham has returned from India on his regular furlough and is at Ada, Ohio.

The Foreign Society will join with Protestant missions in a missionary exhibit in Ghent, Belgium, in 1913.

Miss Jessie Asbury has left Japan and is on her way to America. She is suffering from nervous prostration. She has rendered splendid service at Akita, and it is hoped she will soon recuperate and be able to return to her duties.

Miss Mary F. Lediard has reached home on furlough. She is now at Owen Sound, Ont. It will be remembered that she is in the girls' college at Tokyo and is associated with Miss Bertha Clawson.

There is a plan on foot in China to establish a school in Kuling and another in Shanghai, for the training of children of missionaries.

Miss Josepha Franklin has been urged to travel in India in the interest of the Sunday-school work and in the interest of graded lessons in particular.

Miss Olive Griffith is at home on furlough from India, and will remain until after the national convention. She was not able to attend the last convention, because it was at Portland and she did not arrive in time.

James G. Ware, a son of James Ware, our missionary in China for more than a quarter of a century, is now in Rush Medical College, Chicago. He is making fine progress in his studies.

Geo. R. Quiggin of Birkenhead, England, is a missionary volunteer. He has recently married Miss Bertha Coop, the daughter of Joe Coop of Southport, England.

The returns from Children's day are the most satisfactory in the history of the Foreign Society. Up-to-date a gain has been made in both the number of contributing schools and in the amount contributed.

J. C. Ogden, who lately returned from Tibet, and who has been in quite poor health, is now said to be improving and it is hoped that he will soon be fully recovered.

Miss Sylvia M. Siegfried, Laoag, P. I., under recent date, writes "Had seventy-five in our chapel Sunday-school Sunday; fifty at an afternoon Sunday-school at another place in the city at a private home. The latter was held in a strong Romanist center where some of the neighbors were so afraid our teaching would be against them that they shut their doors and windows so that they wouldn't hear."

Illinois

Evangelist B. L. Wray is in a revival meeting at Stronghurst, which began the early part of June.

James Sharratt and daughter concluded a revival meeting at Rosiclare. The meeting is said to have been most profitable to the church.

S. H. Kuntz of Eureka preaches at Pittwood, where there were seven additions on a recent Sunday, three of whom were on profession of faith.

Grayville Church, where W. H. Kern is pastor, will hold a meeting in July, assisted by Evangelist E. E. Violet and wife, who have recently returned from a trip to the Orient.

One of the largest home missionary offerings in Illinois was given by a country church near Emden called Bethel. The amount was \$210. The offering represented more than \$2 per capita.

Lovington Church pastor, Gilbert Jones, led the Johnson City Church in a revival meeting which added twenty-eight persons to the membership. This congregation has called J. J. Hudson to its pastorate.

Quincy is having a revival meeting led by the Fife brothers. The First Church and East End are coöperating. The meeting is held in the east part of the city in a large tent, and large congregations of people are gathering nightly.

The pastor of Abingdon Church, F. L. Moore, has presented his resignation, to take effect the first of September. Mr. Moore has been pastor of the church here more than four years. It is not reported where his next pastorate will be.

Union services will be held by four churches in Bloomington, including the Second Christian Church, of which S. H. Zendt is pastor. It is purposed to hold these services in the park during the months of July and August, and the various pastors will alternate in preaching.

Additional Children's Day offerings for foreign missions are reported from the following schools: Concord, \$36.65; Smyser, \$20; Beecher City, \$14.36; Rock Island, \$70; London, \$16.19; Howett St., Peoria, \$181.45; Hermon, \$16; Bethel, \$43.19; Lawrenceville, \$100; Washburn, \$100.

Ira A. Engle, who has been pastor of Carrollton Church for more than a year, has tendered his resignation. It is not learned where Mr. Engle will locate, but undoubtedly some wide-awake Illinois church will persuade him to remain in the state, where he has been laboring for several years.

The officers for the Fifth District were elected at the convention held at Illiopolis the early part of June, as follows: President, C. E. French, Virginia; vice-president, G. W. Wise, Lincoln; secretary, John R. Golden, Springfield; with members of the board, C. H. Metcalf, Girard; and J. W. Augur, Mt. Auburn.

H. H. Peters has closed his work as Endowment Secretary of Eureka College, and will accept a secretarial position with the American Christian Missionary Society, beginning August 1. He will work in Illinois and adjoining states, continuing to reside at Eureka. Mr. Peters' services in behalf of Eureka College resulted in the payment of a large debt and increasing the endowment from \$50,000 to \$170,000. The new campaign for a further increase of endowment begun

last January has not proved as fruitful as Mr. Peters hoped. He speaks with confidence of the future of the school under the new presidency of Charles E. Underwood.

The venerable Knox P. Taylor of Bloomington passed away June 27, at the age of 77 years. The funeral services were held at Second Church, conducted by Pastor S. H. Zendt. A large gathering of people paid tribute to his memory by their presence. Mr. Taylor's long residence in Illinois and his vital connection with Sunday-school and church affairs throughout the state made him a well known character among the Disciples. His going will sadden many a heart which has come to appreciate his genial personality in years gone by. For some months he had been incapacitated for work and had been residing quietly with his daughter, Mrs. Dunkin, in Bloomington, from whose home he passed away.

Chicago

Basil S. Keusseff, missionary among the Russians of Chicago, reports that he baptized three men on June 23. Mr. Keusseff recently organized a Temperance Society, to work against drunkenness among Russian immigrants. Eighteen men constitute the charter membership of this society.

SPRINGFIELD'S NEW SANCTUARY

Cathedral Church of Illinois Erected at Capital City.

Dedication week at Springfield progressed with marked interest. On Sunday, June 23, great concourses of people assembled at the new building, many being turned away at both the morning and evening service. At the Sunday-school hour the school assembled at the Masonic Temple, where services were held for two years, and marched to the new church, two blocks away. There were said to be between six and seven hundred persons in line, every class having its

count of the money not being in sight to assure the liquidation of all indebtedness, formal dedication was postponed, with the hope that during the week succeeding the entire amount would be pledged. At this writing a canvass is being aggressively carried forward to this end.

Every night during the week a program was rendered. Monday evening was given over to reminiscences and historical sketches of the city and churches. Tuesday evening a largely attended gathering received felicitations from neighboring ministers of the Methodist, Baptist, Lutheran, Presbyterian, Episcopalian and Congregational churches. This program was rendered with the utmost Christian temper in all of the visiting ministers. Their congratulatory messages were sincere and gave evidence of the entire absence of jealousy and narrow sectarianism. A Disciples camp fire followed on Wednesday night in which pastors of the local churches and visitors from central Illinois participated. On Thursday evening the ladies of the church were in charge of a program which represented the various women's interests of the congregation. A magnificent organ recital was rendered by Clarence Eddy of New York, Friday, and on Saturday evening a splendid banquet and musical entertainment was given in honor of the workmen employed in constructing the church, together with their families. The Sunday morning sermon was delivered by the pastor, Frederick W. Burnham, and in the evening Dr. A. McLean of Cincinnati was the speaker. Springfield Disciples have had few occasions, if any, to compare in importance and interest with that of the dedication of the new church and the accessory programs during the week following.

Probably there is no church structure in Illinois outside of Chicago comparable in beauty and completeness to the new home of First Church. Its lines maintain the Gothic motif with a consistency rarely followed in the West. Travelers in Scotland will notice the similarity between the picture herewith presented and the noble ruins of Melrose Abbey.



Rev. Frederick W. Burnham,
Pastor of First Church.

own banner. Services in the auditorium were preceded with a processional, with the choir singing "Onward, Christian Soldiers." The sermon in the morning was preached by F. M. Rains of Cincinnati, and was followed by the solicitation of pledges to liquidate indebtedness on the building. The property cost about \$135,000 and there yet remained approximately \$50,000 unpledged. About one-half of this amount was raised in the morning, and some additional was received at night, making a total of about \$27,000 pledged during the day. On ac-



Springfield's New Sanctuary.

The stone windows, tower, furnishings and all constitute a unity. No particular feature of the building insists on being observed either for its extraordinary excellence or detracting inferiority. The architect planned it for beauty and worship as well as utility, and was slow in deviating from architectural ideals.

The first impression is of its unity and symmetry, but the critical observer will come naturally, after the first view, to note its details. On the exterior one will pause long to appreciate the tower, situated at the juncture of the main auditorium and Sunday-school building. It is of rare beauty, having a gracefulness of itself, yet in no wise detracting from the symmetry of the building in its entirety. Such a tower it is as would be preserved in older countries when the structure against which it stands had fallen away.

And this is quite as true of the three massive windows in the two transepts and rear of the auditorium. These windows, so chaste in design, filled with cathedral glass, are the conception of a master designer, and would easily find harmonious setting in many of the cathedrals.

On the interior, one is immediately impressed with dignity. A spacious Gothic foyer with tile floors leads into the auditorium, the latter having two main sections of seats, and a large center aisle, with the floor gently sloping. On either side are transepts surmounted by balconies with entrance from the side doors and by a narrow passage-way connecting the side balconies with a balcony over the foyer. The main floor and balconies provide sittings for about 1,000 persons.

The ornate chancel, with a large center arch and two smaller arches on each side, with a rood screen effect, even the superficial observer will not fail to appreciate. The chancel is floored in its large middle part with tile. Here will be set the communion table, with seats for the presiding elders. At either side, on platforms slightly higher, will be the pulpit and choir loft. The minister will speak from an angle at the congregation's right, instead of from a pulpit situated directly in front and between the two halves of the congregation. Immediately in the rear of the central platform is the baptismal font, faced with marble, free from the inartistic and often very crude efforts at scenic effect. The organ, of Austin design, is built in two sections in the rear of the pulpit and choir loft, the console being placed on

the main floor, with the organist facing the choir and with the pulpit and minister in easy view.

The wood-work throughout is oak stained dark, with complete harmony existing between the seats and other furnishings. Great beams crossing the ceiling add to the auditorium's massive appearance.

The Sunday-school department is entirely separate from the auditorium, and thoroughly in harmony with the pleasing design of the church edifice proper. It is not a mere lean-to or afterthought. Its structure conforms to and does no violence to the Gothic ideals.

A beautiful auditorium on the second floor, with a balcony, and having nearly thirty separate class rooms, affords capacity for a school of six or eight hundred without crowding.

On the first floor are rooms for a capacious pastor's study and reception room, official board, Primary department, ladies' parlor, sand-map class and robing rooms.

The basement, completed under the entire structure, is divided into three sections, not including a large well-equipped kitchen. These three sections are easily capable of being thrown into one mammoth room for banquets or entertainments, and with capacity for seating at least 1,000 persons at the tables. One division of the basement is the dining room, another and larger part is for gymnasium purposes, and the third, in such relation to the other two as to provide a stage or platform, is designed as a club room for boys.

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